

EXOD. 8. 19.

Syn. 7. 62. 210.

DIGITVS

DEI.

sermon

ESAY. 59. 1.

The Lords Hand is not shortned.

2 TIM. 3. 8, 9.

*Now as Iannes and Iambres withstood
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concerning the faith. But they shall
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To the Reader.

My heart is inditing of a good matter : I Ps. 45.
speake of the things which I haue made
touching the King ; my tongue is the pen of
a readie writer.

God shall wound the heart of his enemies, Ps. 68.
and the hayrie scalpe of such a one as goeth on still in his
trespasses.

Loe they that are farre from thee shall perish : thou hast Ps. 73.
destroyed all them that goe a whoring from thee.

But it is good for me to draw neere to God : I haue put
my trust in the Lord God, that I may declare all thy workes.

Con founded be all they that serue grauen Images, that Ps. 97.
boast themselues of Idols.

It is time for thee Lord to worke, for they haue made Ps. 126.
void thy Law.

Thou hast giuen a banner for them that feare thee, that Ps. 60.
it may be displayed because of thy truth.

The righteous shall see it and reioyce ; and all iniquitie Ps. 107.
shall stop her mouth.

So that a man shall say verely there is a reward for the Ps. 58.
righteous ; verely he is a God that iudgeth in the earth.

All men shall feare and shall declare the worke of God : Ps. 64.
for they shall wisely consider of his doing.

The workes of the Lord are great : sought out of all them Ps. 111.
that haue pleasure therein.

Who so is wise, and will obserue these things, euen they Ps. 107.
shall vnderstand the louing kindnesse of the Lord.

Many O Lord my God are thy wonderfull workes which Ps. 40.
thou hast done, & thy thoughts which are to vs ward, they
cannot be reckoned vp in order vnto thee : when I would

To the Reader.

declare them, they are more then can be numbred.

I haue preached righteousnesse in the great Congregation: loe I haue not refrained my lips, O Lord thou knowest.

I haue not hid thy righteousnesse within my heart, I haue declared thy faithfullnesse and thy saluation:

I haue not concealed thy louing kindnesse and thy truth from the great Congregation.

Ps. 119. I will speake of thy testimonies also before kings and will not be ashamed.

Ps. 109. Helpe me O Lord my God, O saue me according to thy mercie.

That they may know that this is thy hand: that thou Lord hast done it.

Let them curse, but blesse thou: when they arise let them be ashamed: but let thy Seruant reioice.

Let my aduersaries be clothed with shame, and let them couer themselues with their owne confusion as with a mantle.

Ps. 48. As we haue heard, so haue we seene in the Cittie of the Lord of Hosts, in the Cittie of our God, God will establish it for euer.

Ps. 9. The Lord is knowne by the iudgement which he executeth: the wicked is snared in the worke of his owne hands.

Ps. 102. This shall be written for the generation to come, and the people which shall be created shall praise the Lord.

DIGITVS DEI.

Luke 13. 1,2,3,4,5.

There were present at that time, some that told him of the Galileans, whose blood Pilate had mingled with their Sacrifices.

And Iesus answering, said vnto them, Suppose ye that those Galileans were greater sinners aboue all the Galileans, because they suffered such things?

I tell ye, nay; but except ye repent, ye shall all likewise perish.

Or those eightene, vpon whom the towre in Siloe fell, and slew them, thinke ye that they were greater sinners aboue all men that dwelt in Hierusalem?

I tell ye, nay; but except ye repent, ye shall all likewise perish.



IN the nine and fortieth Verse of the former Chapter, our Lord saith, that He is come to send fire on the earth. And in the one and fiftieth Verse, denies that he is come to giue Peace on the earth, but rather diuision

betwixt Father and Sonne, Mother and daughter, one friend and another.

Ier. 23.
29.

This fire is his Word (*Is not my Word like a fire, saith the Lord? and like a hammer that breaketh the Rocke in peeces?*) the preaching whereof hath battered and shiuered asunder the *Rocke of Rome*, and hath occasioned great diuisions in the world in euerie age, filling it at this present, with warres of all kinds, reall and verball. For this cause the Romish Catholikes (a politique people) haue taken order to stop the free passage thereof, lest men should burne their fingers with it, &c. Or indeed, lest thereby their Babylon should be set on fire, as, doubtlesse, it must be so consumed, *2 Thes. 2. 8.*

Rem. Test.
Preface.

And surely they haue seene a faire effect of this their policie; For from this silence of the Scripture, proceeds that vniuersall Peace amongst them, whereof they so much boast, and whereupon others so resolutely build.

Ier. 8. 11
12.

In the beginning and infancie of the world, the Serpent, by Satans procurement, found a meanes to betray our Parents, by teaching them to seeke a prohibited and curious knowledge, saying, *Ye shall not dye, for God doth know that in the day ye eat thereof then your eies shall be opened, and ye shall be as Gods, knowing good and euill.* But now

Gen. 3. 4.
5.

in the dorage of the world, *Antichrist*, by Satans inspiration, hath found a way to betray the Church, by closing our eyes against commanded and necessarie knowledge, saying, *Ye shall not dye, for God doth know that in the day ye fast from the Scriptures, ye shall be as Innocents, knowing neither good nor euill.* The greatest part of the world, especially of the Feminine gender, belecue this new-found Paradox of *Antichrist*; and the rather, because it neuer troubles their consciences, nor straines their wits,

nor

nor takes them off from their Canonick howres deuoted to Poeticall fictions; which Legendarie stufte is the Diuinitie, whereupon at this day the Faith of the Cloister Catechist, is principally founded.

But the word of our Sauour, though it be the Gospel of peace, is yet a *Fire* that inflames, a *Sword* that deuides. It aimes at another peace then worldlings and fleshlings dreame of; they cast their eyes vpon peace with men, this teacheth a peace with God; they seeke temporall peace, though therein they sinne against God and their consciences, and doe obstinately pursue and often obtaine it, though it lasts no longer then vntill the stronger hath gotten aduantage by it, for whose purpose and benefit it was onely concluded; this other aimes to reconcile God and man together, and to breed peace of conscience, the earnest and initiation of an eternall peace hereafter.

The Apostle saith, *If it be possible as much as lyeth in you, haue peace with all men.* So farre as is possible, *Sana conscientia*, with a safe conscience, seeke to haue it: but seeke it not by wounding the conscience, or proclaiming warre with God. For that, though it be possible to nature, is impossible to grace; thou canst not reconcile Light and Darkenesse, Hell and Heauen, God and Mammon, Christ and Antichrist; nor canst thou by humane policie bring these together, by causing both sides to abate, and meet in the midst, through thy wisdom.

There is a worldly peace which men unhappely hunt after, whilst they neglect the peace of conscience and ioy in the Holy Ghost; which peace and ioy the Saints of God, whose hearts are inflamed with that Fire which Christ brought into the world, feeke euen in the midst of tumults, warres, pouertie, persecution, tortures, fire, death.

Rom. 12.
18.

Quod si dei restri conuenit. Sed quando de pietate aut de virtute questio est, tunc nulla pax impijs.

The worlds peace and Gods peace are diuerse, their fire diuerse, their sectators diuerse, euen as Heauen and Earth is diuerse or rather opposite. We may be farre mistaken then seeking for peace, and behold it is warre; peace with men, may proue warre with God. Beware.

In the siue and fortieth Verse our Sauour proceedes to tax the folly and hypocrisie of man, who can iudge of times and seasons by signes and tokens, but know not the tokens of their owne visitation, when after their internall vocation by Grace, stormes of persecution and triall folowes; as Sun-shine, and Clouds, and Wind, and Raine, and Frost, and Snow, haue their seuerall turnes.

Thus we all are wise and perfect polititians in State periods and reuolutions of the world: but for discerning the incrochments made by *Antichrist*, and his assortiates, either like Fooles we obserue them not, or like Hypocrites dissemble what we see, as men wishing well to his silent and close inuasion, to his seacret and darke vnderminings.

The Lord saith by *Ieremie*, *That he is against those Prophets that steale away his word euerie one from his neighbour*: And doubtlesse then he is against vs, who sit still in the meane time, and will not ioine with him, and take his part against these politique Theeues, who steale away the Word from vs and our neighbours, saying in the meane time that Truth commands vs neither to say nor doe any thing to the contrarie, but only to winke and shew our consent to their Sacriledge, by silence, like blind and dumbe dogges; as the *Psalmist* saith, *When thou sawest a Thiefe, then thou consentedst to him, and hast beene partaker with Adulterers*. And thus being once rob'd of the Scripture, that part of the wisdome of God which is necessary for vs to know, what wisdome can be in vs more then

Pl. 74. 10

Ier. 8. 7,
8, 9.Ier. 23.
30.El. 55. 10
11.

Pl. 50. 18

Ier. 8. 9.

then in naturall Fooles, more then in beasts that perish?
Man being thus in honour hath no understanding, but Pl.49.20
may be compared to the beasts that perish; The greater
 man, the greater beast.

In the eight and fiftieth Verse, our Sauour giues vs ad-
 uice to seeke reconcilement with God *betimes*, whilst we
 are *in the way*, whilst it is *called to day*, before we be arre-
 sted and haled violently by death before the Iudge; for
 then there is no remedie.

We seeke after worldly peace and clap hands with
Antichrist and his confederates, to procure spirituall trad-
 ing in his Kingdome, and temporall trading in theirs; but
 we neglect God and Christ, and make them our aduersa-
 ries; nor haue we any care to be reconciled to them, and
 to make peace with them, though we know they haue
 powre to kill both Bodie and Soule also. Herein we doe
 foolishly.

Whilst our Sauour was thus teaching his Disciples
 and the multitude, there were present certaine persons
 who told him of the *Galileans*, whose blood *Pilate* had
 mingled with their Sacrifices.

And this they did perhaps as supposing the Historie
 pertinent for that point of Doctrine which our Sauour
 taught; that is, *To perswade vs to make our peace with our*
aduersarie betimes in the way; because no man is sure, ei-
ther of the time, place, or manner of his death, death com-
ming to man so many wayes: and therefore it were good
 to be reconciled and prepared lest we be brought before
 the Iudge sodainly, by force or accident, whilst we expect
 to haue faire warning giuen vs long before, by age, infir-
 mitie, and sicknesse.

Now though there be no Historie of those times

extant, that tells of the cause and manner of this massacre punctually; yet there is light enough giuen whereby we may probably coniecture some of the principall parts and passages thereof, most necessarie for our purpose.

Antiq. Iud.

Lt. 13. c. 1.

Iosephus tells of one *Iudas* the *Gaulanite*, borne in the Towne of *Gamala*, whom a little after he calls *Iudas* of *Galilee*, that ioyning in confederacie with one *Sadoc* a *Pharisee*, became Author of a new Sect, diuersified from the *Pharisees* onely in one singular point, consisting in an obstinate pursuit of all courses for recouerie of libertie from the *Romane* yoke, and freeing themselues from the *Imperiall* taxe then imposed. And it is verie probable, that *Iudas* and *Sadoc* vnder the colour of sacrificing (as the Prophets had wont) assembled the people to moue them to pursue this proiect: of which *Pilate* hearing, being then *Gouernour* of *Iudea* for *Cesar*, he sent armed Troopes, and cut them asunder before they could gather head, euen whilst they were sacrificing.

Sam. 10

17.

To make this more cleere, *Gamaliel*, the great Doctour of the Law, brings in the example of this *Iudas* in his speech before the Councell, and there mentioneth his cause, course, and end, briefly, *Act. 5. 37.*

This newes being thus tould our Sauour by such, as it seemes thought him vnprovidend of examples to second and backe his arguments, and supposing it suited the purpose verie well, to perswade men to reconciliation in the way, lest they should be suddainly cut off, as these *Galileans* were, our Sauour takes occasion from hence to inlarge the point, and to inforce it farther, euen vpon the consciences of such as produced it, saying, *Suppose ye that those Galileans were sinners about all the Galileans, because they suffered such things? I tell ye, nay; but except ye*

ye repent, ye shall all likewise perish. Thus our Sauour makes application of this Storie, to all his Auditorie, and cause: h it to reflect vpon the consciences of the reporters, as well as vpon all the rest of his hearers.

The *Galileans* were not hereby wholly excused *a toto* (as the Schoolemen say) but *a tanto*, and *secundum quid*, after a sort; nor was their act of sacrificing (wherefoeuer, whifoeuer, or howfoeuer done) iustified hereby; but our Sauour condemnes the rash iudgement of such, as make our sufferings from men, infallible markes of our sinnes before God. Wicked men may prosper in euill courses, good men may fall and suffer in holy vndertakings. The *Galileans* might be sinners in seeking disorderly to free themselues from the *Romane* seruitude & *Imperiall* taxe; and the Emperour, with *Pilate* his Officer, might be greater sinners in laying this taxe vpon the people without their consents (for *volenti non fit iniuria*) and so forcing them to wrastle for their liberties; yea, and all the other *Galileans* might be sinners doubtlesse, aboue those that suffered, whilst they sought and desired the same libertie, though they had not hearts to vse the same meanes. So if consent be a crime, where will is present, wanting onely courage to attempt, or powre to accomplish what others aduenture, then the whole Nation were as faulke as these few, though these did only suffer in their persons, because they did only enter into open action, which by the vulgar is euer censured good or badde according to the successe; and though before followed, applauded, and effected neuer so eagerly, yet it is presently disclaimed & condemned as soone as it is opposed by power, or crossed and defeated by policie. Thus these fondlings could censure the *Galileans* to be Rebles, Traytors, and Sinners aboue others,

and so to suffer worthely for endeaouering to doe that which all of them desired to be done: but they could not see their owne notorious rebellions and treasons against God, who had beene a gracious King and Ruler ouer them, from whose easie and equal yoke notwithstanding, they and their stiffe neckt Fathers shranke and withdrew the shoulder.

The sinnes against man, man censures seuerely, the sinnes against God we passe ouer slightly. The iudgement of *Cesar* or of his Substitute *Pontius Pilate*, who haue power only to kill the bodie, we tremble at, and count so terrible, as it frights vs euen from good duties, or frights all men from acknowledging vs, if we fall into their hands, and be branded as capitall offenders, vnder their tyrannicall censures, though it be for performing good duties: but the iudgements of God, who hath power to kill soule and bodie, we extenuate, hide, and peruert with our idle Glosses, Apologies, and Applycations, though we know they be euer Iust, Serious, Obserueable, Sacred, and neuer inflikted but for notorious euill.

But how fond and foolish doe men shew themselues herein? For *Cesar* owes more to God, then any man to *Cesar*: and yet *Cesar* that exacts more for himselfe then his due, denies or neglects to pay God that which belongs to him; yea, all men are more carefull to pay *Cesar* more then they ought, then God what they ought, and for this will robbe God, to enrich *Cesar*. Shall they for this be counted wise, religious, obedient, faithfull? And Fooles, Factious persons, Rebels, Traytors for the contrarie? *Cesar* can kill thee, *Cesar* cannot saue thee; die thou must when God determines. If *Cesar* therefore will neither pay God his due, nor permit thee to doe it, thou maist deny

deny *Cesar* whatsoeuer is found to haue Gods expresse Stampe vpon it. I doe not meane the taxe and tribute which he violently exacteth, but prayers for his prosperitie. That hath *Cesars* impression, this Gods. Tribute is due to euill Princes, prayers to good. *Giue therefore to Cesar the things that are Cesars, and vnto God the things that are Gods.*

Stipendium & Tyranno penditur, predicatio non nisi bono principi. Cass. var. Lib. 9 Ep. 25.

Besides, if thou offendest *Pilate*, there is no meane to escape, he mingleth thy blood with thy sacrifice; the Hornes of the Altar are not priuiledged; no place, no person, is exempted from the force of his fury; no repentance, no restitution can serue the turne to redeeme a delinquent from his rage. O Prophane and cruell heart of man! how seuerer art thou against man like thy selfe? I say, like thy selfe, if thou beest Gods Image & not Satans; and if thou beest Satans Image, then much thy better, like thy Master, like thy Maker? Thus if man offend man, there is no mercy: but if man offend God, he may repent and be saued. There is indeed no other remedie but repentance; but that remedie is left vs in the greatest extremitie. *Except ye repent ye shall all likewise perish. If ye repent, not one of you shall perish.*

With *Pilate* there is no remedie, except you can worke with his Wife vnderhand: With *Herod* no remedie, except ye can get *Herodias* Daughter to daunce you into fauour: With *Cesar* there is no remedie, except ye can giue for a pardon to *Mecenas*. It is not so with God; He forgives, though we giue nothing. Repentance only payes all debts. Not the Minion, but the Sonne is the intercessour. The one sels at a deere rate the temporall fauours of *Cesar*; the other giues freely, the eternall fauours of his Father.

Iob 36.

12.

Pf. 144.

10.

Ye shall all likewise perish, except ye repent. What all perish by Massacre as these did? Perhaps not so, but by some violent, sodaine, and vnusuall death, as fell out to the greatest part of the *Jewish* Nation about fortie yeeres after, vnder *Vespasian* and *Titas*; Or if not so, yet ye shall perish, dying vpon your beds, when others shall not perish, though they dye a violent death. *For some passe by the Sword, when others perish by it.* The end of all examples, is to teach vs repentance; and executions are done for the liuing, that they liue no longer in sinne, and not for the dead, who cannot be bettered by example or admonition.

To apply this then to our present purpose.

*Acts and
Monu-
ments.*

The *Waldenses* were a People in *France*, who tooke this their By-name from one *Waldus*, a wealthy and honest Citizen of *Lyons*. This *Waldus* chanced, with diuers of his rich neighbours, to be one day making merrie, when in the midst of their mirth one of their companie fell downe sodainly dead. This accident amazed all, but wrought more effectually with him, who was more sensible and apprehensieue of Gods hand in the sodaine and vnexpected stroke; insomuch, as afterward fearing the like death might befall him, he reformed his life, gaue himselfe to almes, and prayer, and to the frequent reading and meditating of the Scriptures; and withall, exhorted others of his kinsfolke, neighbours, and friends to doe the like. Wherein he so farre preuailed, that many sober Christians adhered to him, and a great reformation followed in that place: at which the Diuell, & his Disciples, the Libertines of those dayes, repining, information thereof

thereof was giuen to *Rome*, that Sinagogue of Satan, against these poore soules, and their pietie was accounted Heresie because they could not finde the Popes Supremacie (a maine and head Article of the *Romane* Catholique Faith) confirmed in the Scriptures. For this and other such honest and holy Heresies, the King of *France* was excited by the Papacie to butcher his owne poore subiects, with he performed which incredible cost and crueltie.

Now I demand (with our Sauour) Thinke you were these *Waldenses* sinners aboue all the people that dwelt in the City of *Lyons*; or in the Kingdome of *Fraunce*, because they suffered these things? *I tell you, nay; but except we repent we shall all likewise perish.*

The massacre in France is yet fresh bleeding in the memorie of men that liue and sawe it, when vnder colour of reconcilen, of a marriage betwixt a *reformed* and *deformed* Catholicke, the innocent partyes were wonne from their Serpentine wisdome, and so charmed as there remained nothing in them but the simplicity, sincerity, & security of Doues; wherein asleepe in peace, they were at mid-night awaked with the shricks and grones of their murthered friends, and all-together became sharers in the Crowne of Martyrdome.

What then shall wee thinke these holy Saints, sinners aboue all that dwelt in the City of *Paris* and Kingdome of *Fraunce*, or now dwell in the Kingdome of great *Brittaine*, because they suffered such things from *Antichrist* and his followers? *I tell you, nay; but except we repent we shall all likewise perish.*

All these died for their sauing Faith, euen that Faith which was able to saue their Soules from the Iustice of

God and the violence and iniurie of Sathan, could not saue their bodies from the Tyrannie of their owne Prince, who ought to haue beene their safeguard: so mercifull is God, so mercilesse is man.

But see the iust iudgement of God vpon Shepheards that prone wolues; the King neuer prospered after, but was often affrighted with the lamentable shrieks of men, women, children intermixt, as if the massacre had still sounded vengeance in his eares: which noise not only him selfe, but diuerse of his neere attendants did professe to heare often with wonder, horror, and amazement.

And thus languishing a long tyme he fell at length into a strange and generall bleeding at all the open parts of his body, which could not be staunched till he died: as if Nature by Gods commandement, would not strengthen the vaines, to hold in that guilty blood, which vn-naturally and prodigally had powred out so much innocent blood.

He that will take paines to reade the historie it selfe and to consider euery circumstance aright, shall be fully satisfied, in the particulars, and may from thence see what foule dealing wee are to expect from Papists, let their words and promises be as faire, and their treatyes, conclusions, and vows as serious and solemne as they please. There they may obserue the simplicitie of the Admirall, otherwise a wise man, but wearyed with warre, and beleeuing that reconciliation firme, which he desired might bee so, and knew to be so vpon his part, he was wonne or wrought from him selfe by glorious promises, and rockt asleepe in senseles security and ease (the bane of bold and braue spirits) not to be awaked by the thicke and loud alarums of all his friends. There they may obserue
how

how the contrary faction of the house of *Guise*, seemed to be disgraced, and left the Court for a colour, as if they tooke it ill to be iustled out by the Admirall their aduersarie. There they may obserue how the Queene Mother tutors her sonne to dissemble; and still sets a head vpon the faction shee hated, thereby to breake them and betray them and religion together. For religion neuer receiued greated blowes then from false heads and false hearts foulderd on for that end by art and deuilish policie. There they may obserue and see, (and be a stonished at it) a young King protest and sweare publicquely, contrarie to his inward purpose, and dissemble so artificially, that after the fact, being retired, he demands of his Mother, and of other his flatterers in priuate, *If he had not playde his part well*. Perhaps he expected a triumph for lying, for periturie, for dissimulation, and for betraying the too-credulous hearts of his faithfull people, as *Nero* did for siddling, and firing of *Rome*.

There is nothing written but is written for our learning, if examples can make vs to beware and to be wise.

Wee liue intermingled in our Land with the subiects of *Antichrist*, vnto whom wee are more odious then the *Iewes* to *Cesar*, or *Pontius Pilate*, or to any of the *Romanes*: Those only sought subiection of the body, these of body and soule; Those tooke, these watch to take occasion and opportunitie of such massacres amongst vs, as in other places, with all bloody expression of vnreconcilable hate, they haue found and effected.

Our Sauour when he sent out his Apostles to preach, and to plant the Gospel, told them they *should goe as Sheepe among Wolves*, and will'd them therefore to be

wife as Serpents, and innocent as Doves. We are their followers in Faith and in Fortune; and it is no wisdom in vs to arme the *Romish* Wolves against our selues, or yet to suffer them to be armed or to arme themselves with Force, Office, or Authoritie to doe vs a mischief. Especially, since we haue the Lawes of the Land inabling vs to disarme them, in these and all other respects. And for my part, I beleue it is no part of inhumanitie or tyrannie to execute the Lawes for the generall safeguard against the secret and seditious conspiracies intended or imagined against vs; But I thinke it Treason to the Church and State, and Rebellion against God, the King of Kings, to sit still till these arme themselves, and disarm vs, the more safely and speedily to effect a Massacre: which (I am fully perswaded, and they will smart for it who are not so perswaded with me) they will neuer forbear any longer, then till they can fit and furnish themselves for it; nor will they abstaine from it, for any other respect of Age, Sexe, Office, or Innocencie, then for the attendance of the first, neere, and fittest occasion and opportunitie offered to do it surely; which rather then they will long be without, and long for when they are fit for it, they will prouoke it by force and all meanes possible in their power: yea, they will saine a cause rather then want it, to serue their turne, as a colour for their crueltie.

Assuredly they will then call our Sacrificing Treason, if it can serue their turne to breed a quarrell, when they haue vs vnder hatches, and haue fitted themselves with authoritie and strength to doe vs a displeasure.

But you will aske what should moue me to thinke so, since they haue not found vs bloodie towards them?

I answer, though they haue not found vs such, they haue

haue sain'd vs such in their writings, and what they saine vs to be, we shall surely find them to be in their workes. Their *Posteritie beleue their sayings*, and in Foraine parts they thinke, and will not be periwaded otherwise, but that we haue vsed all cruelties against them, and haue cast them to be worried and torne assunder by wild Beasts.

Notwithstanding, whatsoeuer they write of vs at their pleasure, thereby to exasperate their partie, to breed a detestation of our Liues and Doctrine, and to stirre vp compassion for the benefit of their persons (all which are as easily effected by lyes as by truth, when preiudice possesseth the hearer, and both sides cannot be heard indifferently) yet it is certaine they beleue not their owne lyes, but in their owne soules rest secure that we will do them no violence, how much soeuer we know our selues to be their Masters, except we be vrged and prouoked, beyond the patience of men. Yet this assurance of our lenitie doth no good to winne and soften their affection, but doth rather much hurt, to imbolden their presumption. They know our tenets, our practise, our natures; It is the *Romish* Milke onely which makes all that tast of those Adulterate Teates to be vnnaturall Wolues, Fratricides, and Parricides. The Powder-Treason was tryall enough of this truth, where *Digby*, *Grant*, and the *Winters*, with others not of the worst natures; and *Rookewood*, who appeared to be of himselfe a man of tender and good affections, apprehensue of other mens sufferings, & inwardly touched with naturall hate of the euill intended, yet all these were so hardned by their subtile and satanicall Guides, vnder colour of the *Romane* Catholique good, and the merrit of the worke, as they shut the eyes of Nature against Grace, and obstinately, and desperately resolu'd

to pursue the bloodie plot to the vitermost, though the innocent suffered with such as they iudged nocent, yea though that blow had giuen an end to the honour of our Nation. Whereas vpon the contrarie part, our clemencie and Christian charitie therein appeared, who fell not vpon them in furie and rage to root them vp, when the occasion would haue giuen countenance to such a reueng, nor importuned our Superiours to extend the punishment answerable to the crime, but wept to consider the scandall of our Countrimen, and thought it enough, that some few of the chiefe Malefactors suffered a death appointed ordinarily for Traytours, without the exact inuention of any new torture proportionable and suitable to the merrit of their cause; when I am fully perswaded, had it beene possible, the Diuell could haue made our Religion guiltie of such a villanous attempt, in any place where they had beene Masters, as we were here, it would haue cost vs a generall Massacre, and all Nations would haue risen vp against vs, and expeld vs their Dominions, as persons vnworthy to liue in the World, or to breath the common Ayre with bruit Beasts, much lesse with Christians. For neuer could Hellish villanie before cause the Name of Christ be so blasted and blasphemed as it might be now through the euill occasion of these *Antichristians*. Neuer could that be thought the true Religion, which dig'd so deepe for a false foundation, and tooke so much helpe from Hell to aduance it.

Notwithstanding, it may be feared through our remissnesse, not searching the festered sore to the bottome, or through our too tender pittie (for they will not call it mercie, and Christian charitie, though *Rookewood* alone had the grace to acknowledge, that as their Act was without

without example, so his Maiesties mercie in proceeding against them, the Actors onely, was without president) some of this Spirituall generation, may (as *Cicero* said of *Cateline*) creepe into the Senate House againe, the place they would haue blowne vp, to fire the Commonwealth by Faction, whom their former traines of grosser Treason could not blow vp. For if the Lord in iustice should so deale with vs, and permit this to be done, we had no more to say for our selues, then the *Isralites* to the Prophet, *1 Kings 20. 42.* Especially when men thus affected for point of Faith (I speake not of their honours) are admitted into this high place of Councell, which by Iustice might be that against them, as long as they continue of that Religion, as the Sanctuarie was against the *Moabites*, though Conuerts, for ten generations, and against the *Edomites*, and *Egyptians*, vnto the third generation, *Dent. 23. 3.* It is dangerous hauing such blood in the Bodie of the State, though in the extremest parts, but to haue it in the heart and bosome, nay, about the head, to heare, and see all, and to haue a hand in the highest and most seacret Councell, and in compounding the fundamentall Actes of State, is so dangerous in my poore iudgement, as it makes me say in this respect also, *If we doe not repents, we are like all likewise to periss.*

What all perish with Massacres, as the *Galileans* did? Yes vndoubtedly, except we thinke the young Wolues not so cruell and bloodie as their Syres, or that they account vs lesse Sinners, and lesse Heretikes, then they thought the *Waldenses*, and the *Albigenses*, and our innocent neighbours in *France*, *Bohemia*, the *Palatinate*, *Hassia*, and other parts of *Germanie*, and through the Christian World to be, whom they haue so serued succes-

ſuely vpon all aduantages preſented or obtained. Aſſuredly if a Lambe be a Lambe ſtill, a Wolfe will be a Wolfe ſtill, and their Spirituall guides (whom they follow with blind obedience) both traine them vp, and lead them on in blood. You ſhall not heare of a Miniſter in the Head of the Troopes, preſſing to enter a Worke, or to charge the Enemie with an ambitious and eager forwardneſſe; well may they informe, animate, and rectifie the conſciences and courages of ſuch as goe on, and aſſiſt them by prayers, but they are no open Actors in blood; whereas it is ordinarie, as it appeared at *Oſtend*, and all other places, for Friars, Prieſts, and Ieſuites armed with holy water, and a red Croſſe on their Shoulders, to leade on the Troopes moſt furiously and deſperatly, and to mount the place which they are appointed to enter, before all others, except they be commanded backe by Leaden Bulls, or Iron Arguments. And what they doe publikely, they faile not priuatly much more to inculcate, thereby to breed a deteſtation of our perſons and profeſſion together, and to beget and cheriſh an vnreconcileable hate betwixt vs. For they know if Kings, Princes, and People, recouer their wits, and become ſober, the kingdome of *Antichriſt* muſt downe at an inſtant, and the deeper they haue drunke of her dregges, the more they will hate her, and their owne former drunkenneſſe.

Our bleſſed Sauour proceedes farther, in the fourth Verſe, to relate that which beſell to eighteene perſons, who were buried vnder the ruins of a Towre, being part of the Wall of *Ieruſalem*, adioyning to the Fiſh-pool of *Siloah*, whereof mention is made in the third Chapter of *Nehemiah*, the fifteenth Verſe, demanding of his Auditorie, whether or no they thought them greater ſinners then

then all other men that dwelt at *Ierusalem*, subioining his infallible iudgement, saying, as before, *I tell you, nay; but except ye repent, ye shall all likewise perish.*

The first example proceeded from the tyrannie and malicious crueltie of man, vnder the colourable pretence of Iustice: but this latter example is of the nature of those, whom *Ignorance*, and *Atheisme* call and account *Accidents*. An accident in the iudgement of this *Dwarfe Ignorance*, and this *Monster Atheisme*, is such a thing whereof God takes no * notice; a motion which proceeds without the assistance of the First mouer; an action which is produced by a Secundarie cause, without a Primarie; or by a cause caused, without a cause causing; neither of all which can be conceiued by any man that conceiues and grants that there is a God, and that that God rules all the affaires of the World by an ouer-mastering power, and by his wisdom and prouidence guides and orders all actions and passions, euen the death of a Sparrow, the losse of a haire from our heads (as our Saviour saith *Math. 10. 30. 31.*) that is, *minutissima & maxima*, the least and greatest passages, to his glorie.

* Of this minde was that Papiſt who being told by a Reformed Catho-like that the falling of Black-Friars House vpon the heads

of their Idolatrous Priest and people, was a iust Iudgement of God: made answer, That he protested he thought God did not know of it. Which speech of his proceeded out of Ignorance, & then it was pittifull, or out of Atheisme, and then it was damnable. If God did not know of it, they might after be in Hell also without his notice. (from whence there is no redemption.) Their Saints and tutelar Angels therefore were verie negligent in their cures and charges, not to giue information sooner: And therefore an old wife (one of their companie) being deliuered from the danger, protested, she would neuer pray to Saint or Angel more, nor before a Crucifixe or other Image, but only to her Saviour and Redeemer, who was able alone to heare and helpe of himselfe. *Pf. 85. 1, 2. Es. 63. 16.*

There are others who speake of Accident right and properly, which is onely so in regard of vs. So the Philosopher saith, *Casus est inopinata reſeuentus*, Chance or accident is the ſodaine euent of a thing vnlooked for. *Arist. Lib. 2. Phys.* And therefore the ſame man ſaith in his *Metaphys. Lib. 1. Imperitia casum fecit*, Want of knowledge hath made Chance. S. *Hierome* ſaith, in his Commentarie vpon the Prophet *Hieremie, Cap. 12. Ver. 4. Quicquid in mundo vel bonorum accidit vel malorum, non absq̃, prouidentia, & fortuito casu, sed iudicio Dei.* Whatſoeuer good or euill falls out in the world, doth not happen by chance or fortune, but by the prouidence, and iudgement of God. *Lament. Ierem. 3. 37. Who is he then that saith and it commeth to passe, and the Lord commandeth it not? Quia Deus voluit eos contingenter euenire, contingentes causas ad eos preparauit. Th. Aquin. S. 1. Q. 19 Ar. 8.*

Act. 3. 17
18;
Act. 4. 27
28.

In the first example then, Man was vsed as an Instrument of punishment, in the second senselesse Stones. Gods hand of Iustice (as our Sauour saith whilst he threatens the like to all except they repent) was in both, and both fulfilled Gods worke alike; The last, namely, the Stones and materialls of the Wall, not knowing what they did; The first, namely, *Pilate* and his Souldiers intending no more then the Stones, the performance of Gods will, or any such thing as the Lord effected, but pursuing blindly their owne plots and politike pretences of Iustice, did so effect Gods seacret will, for the punishing of a thanklesse, headstrong, and rebellious generation, who began to forget what the Lord had formerly done for them in many deliuerances from *Egypt*, and the Red Sea, euen as we haue forgot Eightie eight, the Massacre in

in *France*, and the Powder-Plot.

To bring this then to applycation, We see what lately *The doleful*
hath befallne the Sinogogue of Satan, the Temple of *Euen-song*
Baal, the Image of *Dagon*, the Sonnes of *Antichrist*, the *in the*
Children of *Babylon*, who sought to bring all the *Roman* *Black-*
Idolatryes, and Whorish Superstitions into the Land: *Fryars.*
how the Lord ouerwhelmed them, and brought vpon
them sodaine destruction, as he had long before threatned
in his Word.

Which Iudgement I relate not as a man that tooke de-
light in blood, or in the miserable and lamentable losse of
my own deare Countrimen, or as one that hated the per-
sons of any that then dyed, or now so beleue and liue to
dye worse, except they repent: nay rather, I pittie and be-
mone their losse, and that obstinate blindnesse which led
them into that Pitfall; yea though I cannot absolutely
with the Apostle desire to be wholly cut off for my bre- *Rom. 9.*
threns sake, yet I could wish my body so brused, euen to
the losse of this life for the saluation of their Soules that
suruiue. As for those that are dead I iudge them not, I
excuse them not, they stood or fell to their owne Master,
their sentence is sealed vp in seacret from vs, till the ge-
nerall Iudgement, when all things shall be opened, nor
dare I breake ope the Seale, to passe my sentence with
them or against them, till that time come when the day *1 Cor. 3.*
shall declare it. But what I write is for the benefit of the
liuing, and to celebrate the Iudgements of God, which
none ought to conceale, nor for any respect whatsoeuer,
to cloke, couer, extenuate, or hide from the eyes of men,
since that is a notorious Sacriledge, to steale the honour
of the euerliuing God, for dead Idols and dead men, of

which he is iealous, and for which theft he will hold no man guiltlesse.

I would therefore aduise in Christian dutie, loue, and charitie, all Magistrates supream and subordinate, and all people whether interested in the cause and losse or otherwise, to giue glorie to God by a free and open publication of this great worke of his Iustice; lest Prince, Priest, and People pay for the concealement by some seuer and strickt Inquisition. For my owne part, these few things that I heare for truthes confirmed, againe and againe by eye witnessesse, I shall reueale to Gods glorie and the Churches edification, together with such simple obseruations as I am directed to make vpon them for the vse of all men. For I belecue this Iudgement is the more remarkable, being done vpon them who stand vpon Miracles, for the confirmation of their falsehoods, and make euerie thing such, that may be wrested by wit for their aduantage, either touching our disasters or their owne felicities. And I hope euen the most serious on both sides, who might otherwise iudge my obseruations rash and triuiall, sadly thinking vpon this point, and withall considering and well weighing that this befalls them at such time as they vainely hoped, presumed, & proudly boasted of restauration, when they might rather expect a Miracle from *Antichrist*, as an Omen of good lucke, and would rather haue fained one (had not this crosse come in their way) then wanted such a meanes to seduce the people, and reestablish them in the common mans conceit, will not condemne me altogether to be a trisler in my obseruations, but that some or all of them, may profitably passe vnder the verdict of their seuer censures, In assurance whereof

whereof, I proceed to propound them, with such exhortations as our necessitie and this occasion giue me life and courage to make, to my Superiours and Equals vpon our side and theirs.

First, Obserue that the *Romane* Catholikes (who are cunning in all their courses) procured this House, and fitted it in all respects for their purpose ; when doubtlesse they suruaid the strength of the building and capacitie of euerie roome. If the Law should take notice of their vnlawfull assembly (as that was the least of their feares) then they had the *French* Ambassadours House for a Cloake to which it was adioyning. Or if the People should rise (as this was one of their assayes or tryals before they durst appeare to play in publike, to proue if all men were growne tame enough to be muzled and hood-winked, and whether they would start at holy Water, a Masse, a Procession, or the like) then the Ambassadours House should be their Sanctuarie, against the force and rage of the people. And because it might be perillous to the *Spanish* Ambassadour to haue the first publication at or about his House, who hath beene the first and principall moouer to introduce or restore Idoll-worship in this Island, to the generall discontentment of the people, therefore the *French* Ambassadours House must be chosen, not for the Papists affection, but for ours, as lesse suspecting that Nation for all our antient enmities, then the *Spanish* for all their new friendship and high alliance hoped for, which they proffred with one hand and snatched away with the other, as if they had beene too great for our Royall coniunction, when (I prayse God) ours was too good for their commixion.

Thus the place is secured against man ; but who can

secure it against God? Not the *French* or *Spanish* Ambassadors, though they haue more powre and priuiledge in *England* to serue their Idols, then the Prince himselfe could haue in *Spaine* to serue God. For though his Chaplaines were sent thither to satisfie him and vs, yet might they say nothing (as we heare) when they came there, to satisfie them.

Secondly, The time is obserueable; It was their fifth of *November*, wherein they perished by anticipation, as they would haue dealt with vs before vpon the fifth of our *November*. Here is the difference, they fell downe, as they would haue blowne vs vp; and did alone feeble the furie of that sodaine confussion, without stirring their Neighbours Houses, as they would haue blowne vs vp, with the necessarie ruine of diuerse places adioyning. And this they suffered from God, when from the King they had in their fond conceites and mistaken hopes, obtained that, for which they would haue made him & his, vs & ours, so miserably suffer without mercie. But we see though Pardons, and tollerations passe freely at *Rome*, and in other places for politike respects, yet they are not sure, till they be Sealed and Inrolled in Heauen.

Thirdly, Obserue the Play-House stands in that place vnshaken, though too often laden with sin-full multitudes of all sorts, sexes, and sects; because it professeth it selfe to be no better then it is, a Play-House; and perhaps some Houses of Corporall Forpication stand there also, because for custome sake, that they may haue the more commings in, they desire to seeme what they are, Brothels: But this House which professeth it selfe for Christ, when it is for *Antichrist*, and playes with the Word and Sacraments in a most Anticke or Apish fashion, euen when

when it pretends to be most serious; and teacheth men to commit Spirituall Fornication vnder the shew of Sanctitie and Holinesse; this must not stand, but the Lord makes it a spectacle of his Iudgement; as he made the Beare-Garden long since, whilst they prophaned the Sabbath day (a day at the Creation ordayned for peace and rest) in that beastly sport of crueltie betwixt the Creatures, proceeding from Gods curse vpon our Fore-fathers sinne; which sight should make *Adam*, *Abell*, and *Seth*, with their pious posteritie, weepe; as it makes *Caine*, *Lamech*, *Cham*, *Nimrod*, and *Esau*, laugh, with all their Savage and impious Seed and succession. These Houses therefore must not stand when they touch vpon the skirt of Religion, to prophane and pollute the holy things of God, whereof man is not so carefull a keeper and zealous defender, as of his own right and interest. It may perhaps not seeme friuolous to some that I mention here, what I haue heard for truth, concerning an other Play-House called the *Fortune*, in which, repeating their Playes vpon a Sabbath day in the afternoone, at night following the House fell on fire and was consumed to ashes. The Gallorie in the preaching place at *White hall*, which stood from the dayes of King *Edward* to King *Iames*, must fall then vnder the *Spanish* Ambassadors feet, when he was sent the second time to perfect what he had before but rough drawne. I doe not wonder that it fell then, hauing stood so long; I rather wonder it fell not before, being oftentimes as heauely laden (except with the sin of Idolatry) But that Gods prouidence must reserue it to that instant, at that I wonder; and me thinkes it told me the *Spanish* footing was not so certaine in this Land as he presumed, but that whilst his power did tread downe the preaching

places of the Land, he might hap to tumble with them, and by opposition giue a happy occasion to reedifie their ruines more strongly.

Fourthly, Obserue no Idols, Crucifixes, Croffes, Holy-Water, Medals, Beades, or any sacred Relique or *Agnus Dei*, whereof doubtlesse there was great prouision laid in, could preserue or protect from this blow. Let this open the eyes of their superstitious and bewitched Customers, and abate the price and esteeme of such *Romish* and Anti-Christian *merchandize*, teaching wise men to distinguish betwixt toyes, trash, and reall safeguards.

Reuel. 18
II.

And here I make bold to demand, What became of those Wafer-cakes which the Priest had before turned into gods (for doubtlesse some were there or in the roome vnder (which was the Massing place) reserued for the sicke) What were all of them brayned with the Timber and Brickbats, and did they perish with the Priest and the rest of the people? O blind men, lift vp your eyes and see your owne absurdities! Should I feare the ruines of Heauen, if he who sits at the right Hand of God the Father stood by me, to support the Roofe from his owne omnipotent and my impotent Head? Reply not ye blind who make others blind with your sophisticating tongues, but pray to God for your selues, as I doe for you, that he would vouchsafe to giue you grace to acknowledge the truth which you cannot choose but see. When our Saviour rose from the Graue, the Priests hired the Souldiers to say, *His Disciples came and stole away his body whilst they slept*. Had he not risen alone, I should neuer haue beleeued he could raise me; now I can neither doubt his power or will; Saint *Thomas* his seeing and feeling hath resolved me. Hire you some Souldiers (if Souldiers

Math. 28
II.

Souldiers will be such hirelings, as doublesse you may fit your selues with some zealous *Reformados* vpon promise of absolution; or otherwise make shift with your owne equiuocating Locusts, armed at all points for the purpose with mentall reseruations and dispensations) to say, they saw the consecrated Cakes rise alone from vnder the ruines, or I shall neuer belecue your Transubstantiation, nor can you perswade any to retaine your erronious opinion any longer, or receiue it farther; except such as you with the Cup of Abominations haue transubstantiated or transformed Spiritually (as *Medea* and *Circes* did their Guests Corporally) into such *Don Quixshots* or *Gergansuabs* as would eat vp their God Almightye at a mouthfull, or in their melancholly mood imagine themselues to be such Monsters as could doe it.

The Lord complaines against his People that they robd him of Tythes and Offerings: But you haue robd our Sauour of Head, Heart, Hands, Feet, of a true Body, of his Humanitie. Mal. 3. 8.

Fifthly, Obserue how after the Fact, either those that were reserued or their obstinate friends, clouded the worke of God, and out of malice cast the aspersion vpon man, to their owne disaduantage; as if God, who would not suffer them to blow vs vp in Parliament, would yet suffer vs to pull their *Baalitish* Temple ouer their eares in time of their deuotions.

So in the Powder-Treason it was their plot and purpose after the stroke, to lay the fault (if Gods mercie had not preuented their malice) vpon the Puritans (as now they haue gotten a trick for their aduantage, to nickname euen good Protestants) & accordingly they had drawne a Proclamation to that effect ready for the Presse, Wherein

E

they

they charged the Puritans (meaning hereby, all honest men that are not like them) with that odious and execrable fact ; and with this draught they were found, and taken in the manner, beyond retracting, or shadowing.

O what honest man can be safe among these Slanders? The poyson of Aspes is vnder their lips. If they entend mischiefe, the Innocent man must suffer for it ; if they suffer from God himselfe, his Seruants shall be blamed for it.

But they speake truer then they are aware (as *Caiphas* prophecied) It is true, it is true, O *Antichristians*, those poore Christians vnbind and sawed asunder the beame which vpheld the flore whereon you stood, from whence you fell.

But they did it onely with Hands lifted vp to Heauen, which will vnpin the principals of *Babylon* also, and with *Sampson*, plucke the House ouer the *Phelishtines*, in the midst of their mirth, whilst they are reioycing and triumphing before their Idols.

Sixthly, Obserue the silence of all men at that time and in that action, prouokes God to speake and to doe. *Peter* himselfe had here need of *Paule* to reprove him to his face, for he was worthy to be blamed ; yea, some of those that ought to haue honoured their profession with Martyrdome, before they had giuen silent way to the encrochments of *Antichrist*, shew their readinesse to hold their peace if they should be requested, and say it is their dutie to doe so. Holy *Dauid*, a man after Gods owne heart, made once a promise to doe the like, but for all that when it came to the point, he would not, he could not hold his word against God and his Truth, but we see his zealous heart was moued to hear, and he spake with his tongue.

tongue. Silence in Gods cause was an iniunction layd
 vpon *Peter* and *Iohn* by the Councell, who answered, Act. 4. 19
Whether it be right in the sight of God, to hearken vnto 20.
you more then vnto God. iudge ye. For we cannot but
speake the things which we haue seene and heard. It was
 Saint *Pauls* case, whose heart was so stird when he came
 to *Athens* and saw that learned Citie deuoted to Idolatry,
 as he could not hold his peace, though his person was
 thereby in perill. That Historie betwixt *Theodosius* the
 Emperour and *Ambrose* Bishop of *Millan*, makes more
 for the vertue of the Emperour, then for the valour of the
 Bishop. It is no great matter to say what the Bishop did,
 since he for so doing may be censured to be *satis audax*,
 but what the Emperour did and said of the Bishop, when
 his anger was ouer, is to the purpose. For as *Sozomen* re- Soz. l. 5.
 cords. *Theodosius dixit se solum Ambrosium dignum* c. 11.
Episcopi nomine nosse. *Theodosius* said he knew one *Amb-*
rose onely worthy the name of a Bishop. And this was
 for speaking truth, and discharging his conscience, though
 herein he plainly condemned an action of the Emperors,
 and doubtlesse crost his present desires.

Let no man cloake his luke-warmnesse or personall
 cowardice vnder the pretence of modestie, patience, dis-
 cretion, moderation, prudence, or temperance. He that
 hath a Soule hoping to be saued, will speake for his Sau-
 our. Shall there be so many offer themselues to plead for Iudh. 6.
Baal, because he cannot plead for himselfe, whilst few or 31.
 none pleads for Christ, who pleads continually for vs all?
 No, no, Let all men assure themselues if they will not
 speake because they will not be counted factions, furious,
 and hot-headed fellowes, but discreet, moderate, and pru-
 dent persons, fit for preferment and employment, that yet

God can raise vp Stones to doe that which they should, but will not, or dare not; neither shall they escape the Hand of God, but he will find them out, and punish their falshood and faintnesse in his cause.

Proceed to expresse your Christian courages, therefore O Princes, Nobles, Priests, People! Behold God goes before you, Who will not follow? Remember what *Nehemiah* said to that false Prophet, that hireling, who sought to discourage him, that his example might discourage all the rest, *Should such a man as I am feare?* Surely it doth not become his Place, his Profession. What could a Slaue, a Coward, a Traytour doe more? O let it neuer be recorded of you, to your perpetuall dishonours, as it was of the ignoble Nobles amongst the *Tekoites*. *Nex*
Neh. 6. *unto them the Tekoites repaired, but their Nobles put not*
11. *their necks to the worke of the Lord.* And what I speake to *Ephraim*, I likewise speake to *Manasses*. *England* and *Scorland* should be vnited in this. They both looke for examples from each other, both should be examples to each other; *England* as the richer in regard of the world, *Scorland* as being no lesse rich in Spirituall treasure; *England* as the stronger, *Scorland* as the freer; *England* as being more engaged for the Royall Presence, *Scorland* as being more enterested in the Royall birth and education; *England* as being neere the danger, *Scorland* as being too neere to auoid it.

O all ye Peeres, Priests, and People ioine with your Royall Head, and remember what he hath often said, written, and vowed, and caused you to say, write, and vow, whilst he hath proued by his learned Labours that the Pope is *Antichrist*. The truth is too strong to be repulced or retorted, since *Bellarmino*, that *Romish Goliath*, with all
his

his assistants, could not wrest the Staffe and Sling out of his hand with Arguments. Nor is our *Dauid* growne so faint now with age, that he must goe no more to battell, for feare of quenching the Light of *Israel*. a Sam. 21

You that haue fought Gods battells with him against the red Dragon, the seuen headed Beast, and her whorish rider, with all their armie, & can tell how brauely he hath borne himselfe, and what blowes he hath dealt with his tongue and with his pen. It was *Saule* and not *Dauid* that fell vpon his owne Sword. If the Pope be not *Antichrist*, why hath he written so? It is Gods Word and his Pen that hath deceined vs. If the Pope be *Antichrist*, then to make a Couenant with him, or to trade with him in Spirituall Merchandize, is to make a Couenant with Death, Satan, and Hell, against God, his Sonne, and his Church. Ier. 20. 7
Es. 28. 15

To be a *Mahumetane* is to be an open profest enemy, which is in comparifon honourable; but to be an *Antichristian*, is to be a Traytour, *For Christ in shew, against him in deed*, which is superlatiuevely detestable. To be a *Indas*, though one of Christs Apostles, is worse then to be a *Pilate*, though a condemner of Christ. *Antichrist* of all the enemies of the Church, is the most perillous and most pernicious.

But what need all this? What cause haue we to feare the reentrance of *Antichrist*? What shall euerie shadow affright vs?

I answer, We doubt not the sodaine reentrance of *Antichrist*, but his slye insinuation, and their wiles who pretend to worke reconcilement, and say that humour is too much stird vpon both sides. We would not haue conference with the Serpent, nor cast an eye vpon the forbid-

- Gen. 19. den Fruit, though neuer so beautifull. *Is it not a little*
 20. *one* made way for a great offence. We are will'd to
 Apol. 18 come out of Myfticall *Babylon*, as out of Spirituall *So-*
 4. & 11. *dome*, not to looke behind vs as if we long'd to turne
 8. backe, nor to touch any vncleane thing, but to flee the
 garment polluted with the flesh. This puritie becometh
 Virgines and Angels, who will not mixe with Spirituall
 Fornicators. Such Soule chaste Spirits shall onely see the
 face of the Bridegroom in glorie. We feare to looke of
 Num. 25 a *Moabitish* woman, lest she proue a snare and a stum-
 bling blocke to the Princes and People; or to take a fauor
 from *Antichrist*, lest it proue to our Church and State as
 Iudg. 7. *Achans* wedge to the Hoast of *Israel*.

What hope of reconcilement is there, where the er-
 ring side holds it to be a fundamentall veritie, that they
 cannot erre. To abate, is to denie their grounds, they
 know it, they haue set downe their rest vpon it, and this
 alone forceth them to maintaine shamelesse errors with
 an obstinate and womanish will, hauing nothing to de-
 fend their nakednesse, but these arguments that they are
 old, and belong to an infallible Chaire. For if they should
 confesse in one, all *Babylon* were ouerthrowne.

The experience of *Charles* the Fifth, and *Ferdinand*
 his successeur, mightie Emperours, armed with all aduan-
 tages which man can thinke vpon, to procure reformati-
 on and reconcilement, and studiously and constantly em-
 ploying their power and policie to that end, with great
 zeale and affection to the cause, and faire probabilities to
 effect it, may notwithstanding in their bootelesse endea-
 uours resolue the World how vaine a worke it is to vn-
 dertake or attempt such an enterprize which God hath
 reserued to himselfe to accomplish. It is an easie worke

to draw vs to them by corruption, but it is too hard a worke for man to draw them to vs by reformation, which is a kind of regeneration. The passages of the Councell of *Trent* may instruct vs sufficiently what to hope of their reformation, except we long to be deluded; and for vs to come on vpon their side, and take vpon vs the least marke of the Beast which we haue cast off, therby to buy our peace, and to endear our entertainment, is to wound our owne Consciences, and to sinne with a high Hand against the Light of Knowledge. And hauing thus swallowed one abomination (which God forbid) a reprobate sense will make roome for all, and men, by the iust Iudgement of God giuen ouer, will begin to beleue those lyes in good earnest, which at first they heard and repeated in ieast.

Leaue that great worke therefore, to the Reconciler of Heauen and Earth, to the Moderatour and Mediatour betwixt God and Man, who will consume the Man of Sin 2 Thes. 2 (by degrees, not altogether) with the *Breath or Spirit of his Mouth* (by the powrefull preaching of the Word, and effectuall working of the Spirit) and will *abolish and destroy him with the brightnesse of his comming*; till when we shall haue *Antichrist*, though impotent, old, and in a consumption. Thus let vs guard our owne, for it is probable God will no more vse the temporall power or policie of *Princes* in the totall and finall supplantation and eradication of *Antichrist*, then he did vse them in the first planting of the Gospell of Christ. They are to be nursing Fathers and nursing Mothers, not generating and naturall Parents to the Church, that Christ may be *all in all*.

Consider this well ye moderate minded men, and shew vs a way how we may be such politique Christians, as to

1 Kin. 18 please God and the Diuel, Christ and *Antichrist* together;
 21. Or let vs leaue haulting, and declare our selues plainly for
 Christ by open action as well as profession.

Therefore leauing that which is improbable, and per-
 1 Cor. 14 haps, impossible, *Let vs follow after charitie*, and pursue
 1. that which is both possible and probable, that is, The vni-
 ting of the Reformed Churches within themselues. And
 to this end consider what things they are that keepe vs
 deuided. Whether they be points of Doctrine, or points
 of Discipline. Whether matters substantiall and funda-
 mentall, or ceremonious and circumstantiall. Whether
 of necessitie and vnalterable veritie, or of indifferencie
 and variable conueniencie.

If of the first sort, then consider whether they may be
 reconciled by clearing or remouing some termes diuersly
 vsed and vnderstood, or by silencing some peremptorie
 expressions and absolute definitions, setting a modest
 bound to the inquisition of curiositie and singularity in
 matters vnsearchable.

Whether we may be accorded in the generall heads, and
 the branches and consequences left free for the exercise of
 euery mans seuerall gifts, so they depart not from com-
 mon vnitie, and giue not publike scandall by obstinate
 opposition.

Whether this or some other way may be found of re-
 concilement.

If the questions be of the second sort, then whether
 the formes & diuersities of gouernment may be left free
 to euery Nation and Church, without the breach of bro-
 therly loue and charitie, and of the vnion and communi-
 on of Saints.

Whether, although we iudge it fit to hold those formes
 amongst

amongst our seloes in Great *Brittaine*, and to continue them, being settled, without alteration, yea, to perswade them what we can vpon others for vniformities sake; If it be charitable to suffer other Christian Churches without (holding the same faith with vs) to be embroyled and exposed to ruine, thereby to settle them amongst such as hold them not to be indifferent. And whether vpon the other side it be charitie in them who are at libertie, to condemne vs and all other Churches of *Antichristianisme*, who vse those formes and esteeme them indifferent.

Whether it can be imagined that we will in *France* by Treaties, Articles, and Arguments, or in the Vnited *Provinces* by reall assistance, or in the *Palatinate* by chargeable Armies, deale so seriously and effectually for the vpholding and replanting of Religion, as long as these differences remaine vndetermined, vnserled, vnreconciled, as the Papists doe for the planting of their Superstition, or, as we would doe if in all respects we were perfectly one.

And whether the Religion in *France*, the Vnited *Provinces*, and the *Palatinate*, be not the same in substance with that in Great *Brittaine*, which we should not doe well therefore to discountenance and abandon for the outward forme sake.

These points in the humilitie of my Soule, and as in the presence of God the Searcher of the Heart, and the Iudge of all men, and all actions, I present with all feare and reuerence to the eye and consideration of my Superiours, not with any purpose to contend or saucely to censure the contrarie resolutions of such as God hath placed ouer me in authoritie, or to giue them the least offence

or distast by propounding these things publicly, or as a man that thought my selfe able to direct in these bottomlesse Depths, or to saile in these Seas by my selfe and my owne skill without Compasse, where no Land can be seene; but hoping hereby to giue occasion, to men of place and abilitie, to studie the point, and to pursue it to purpose to a finall resolution and determination. And if these poore vnworthy papers of mine shall euer haue the happinesse to kisse his Maiesties hands, or the hand of any that may whisper a plaine truth into his Iudicious eare, then I humbly desire he may know (and from my Soule, and the sinceritie and simplicitie of my Heart, I speake it) that nothing could haue moued me to write what I haue done (lest thereby I should offend his Maiestie, whose wisdom hath beene pleased to run a contrarie course) but onely that I feared to offend God by concealing this truth from the eares of his Maiestie, and the rest of his loyall Officers and louing Subiects, which I am fully perswaded God put in my Heart to the end I should utter it. And to encourage me and proucke me the more to this worke, the infirmitie of this Season and of my body with it, are continuall messengers telling me I must make hast, for I am not likely to stay long here, but I must

Pr. 22. 2. appeare before his Tribunall, where Kings and Beggars stand vpon euen termes, and where men shall answer, as well for the concealing of truth, as for the venting of falsehood. The Pestilence also walkes about the Street, and enters euerie mans dore at night or noone-day without knocking; This also makes me the bolder, as men that are in the heat of warre, dare do more then vpon cold blood. But my hope is in the vnspeakeable mercie of God, that he will perswade the Heart of his Maiestie, and all others that

that shall reade this Treatise, that whatsoever is herein vndered, proceeds from an vpight and good intention, thereby to helpe to vnite the reformed Churches in one, and to remoue or qualifie such differences as hold them deuinded, to the great aduantage of the enemy: Wherein if I haue tailed to little purpose, or perhaps a little too much, it is because I am able to doe nothing but tattle; but were I able to doe more, I would doe it, that our deuisions might not be told in *Gath*, nor our nakednesse published in the Streets of *Askelon*, to the reioycing of the publike enemy.

For I know how much it concerns the Reformed Churches that they should be vnited in one (if it be possible) that the humours of men might be mitigated, and made in loue with Peace, which is so much in their mouthes.

And I know how much it concerns the prosperitie of our Church and State, and the peace and prosperitie of all Reformed Churches, that *England* and *Scotland* should first be perfectly vnited.

I know what aduantage euen in opinion, much more in action, the enemy takes from our deuision; and I feare euen some of those who pretend to be Chyrurgions to close the wounds, do make them wider vpon purpose by pressing the Flesh too hard. Force neuer did good, especially with fierie natures, but mollifying Oyles of interchange and abatement, may by kind conference close and consolidate all differences.

And vpon the other side I know how much those Spirits haue disaduantaged the cause, that haue made their breath bellowes only to blow vp contention by opposing Superiour powers with violence, and dipping their pens

in Gall and Vineger, haue exasperated the humour without any other profit to the cause, then prouoking of farther prosecution, where patience, submission, and expectation might haue qualified and allaid the heat.

In which regard I could wish that men howsoeuer forward and zealous that way, would be warie how they stirre vp coles of contention by writing against *Iuda*, as if they writ against *Aegypt*, lest they kindle a fire to the great hurt of the Reformed Churches, which may waste that strength and Spirit within, that, employd abroad, would waste and consume the foundation of *Babylon*. Especially I wish this course were taken at this time, when his Maiestie hath beene gratioussly pleased to condescend to our weaknesse, and to secure our feares and ieaiousies, by open protestation, that his whole intention is to procure and effect the good of the Reformed Churches and Religion, in all his designes; that he will neuer entertaine Treatie to the contrarie; and to resolute vs of this (a thing that he need not) hath made a fearefull imprecation against himselfe and his posteritie, in case he do otherwise. It is no more then reason that we beleue what we heare him say and sweare, and shew so much good manners at least, as to meet him halfe way vpon our knees, when he wooes and inuites vs to come; attending a while with silence and patience his Maiesties leasure and pleasure, for the timely fulfilling and perfecting of these promises; which as it is my resolution to doe out of dutie, so I wish it were the resolution of all others; especially considering if euer we may haue hope in outward meanes for effecting amitie and vnitie amongst the Reformed Churches (a thing so much desired by all that know how to desire that which is good) we may expect it in his Maiesties peaceable

peaceable Reigne, who is made by God an able instrument to this end, being acquainted with all the contro-
uersies that trouble the Church, and exercised in all the
differences both concerning fundamentall and circum-
stantiall points, and armed with power, art, and argument
beyond all other princes, to accomplish this worke, which
would make him more famous, being finished and com-
pounded by his meanes, then if he had conquered the
whole world.

And now to conclude by returning to the *Romane*
Catholiques, I desire them that they would not slightly
passe by that Iudgement of God executed vpon their Bre-
thren in the *Black-Fryars*, but that they would lay it to
heart, and confesse ingeniously it was neither Chance nor
Accident that did it, but the Hand of Gods power; which
is in all actions, yea, in the overthrow of that house wher-
in the children of Iust *Iob* feasted. *Shall there be euill in a* Amo. 3. 6
Citie, and the Lord hath not done it? Who is he that saith
and it commeth to passe, & the Lord commandeth it not?
Confesse then your wisedomes had charmed many wise
and sensible men, but you could not charme senselesse
Stones. Man may be mocked and deluded, God cannot.
Submit your selues therefore to him, *Kisse the Sonne lest* Pf. 2. 12
he be angry, and so ye perish from the way, when his wrath
is kindled but a little.

Acknowledge your Pope to be *Antichrist*, that Man 2 Thes. 2
of sinne, that *Sonne of perdition*, that sits in the Temple of
God as God (that is dispensing, pardoning, absolving, bind-
ing the conscience, making new Articles of Faith, which
none but God can doe) exalting himselfe also aboue all
that is called God, and worshiped, that is, aboue Kings,
Princes, and Gouernours, Ciuill and Ecclesiasticall, aboue

Saints and Angels, whom he appoints to be worshiped, and canonizeth or condemneth at pleasure.

Math. 13 All those that write, and dispute, and labour the point so eagerly about personall and visible succession, thereby to retaine you still in their superstitious bonds, doe but labour to proue the Pope to be *Antichrist*. For prouing a visible Temple of God at *Rome*, they proue a visible *Antichrist* to be there. The Field was well knowne to be the Householders, wherein he first sowed Wheat, & the enuious man after sowed Tares. If it had belonged to the enuious man, why should the Householder or his Seruants complaine? Might not he sowe what Graine he would in his owne Field? But it was not his Field, it belonged to the Householder, and therefore his intrusion, to intermingle Seed for the spoyling of the whole crop, was an effect of Enuie.

The Doctrine of Christ and *Antichrist* is mingled in your Church, as the Tares and Wheat both in one Field; doe but distinguish that which is of God, and that which is of man, and the controuersie is cleared.

We confesse you haue sauing Truth amongst you, but it is mingled with all-condemning falshood, as Apothecaries mixe poyson and preseruatiues. And therefore the rising of *Antichristianisme* in the Church, is called, *A Mysterie of Iniquitie*, for the subtile and close creeping in of Errour, and winding about the Root of Truth, so that they seemed all one, and of one age. This Mysterie began to worke euen in the Apostles time, and good men perhaps, out of good entention, were made Seed-men against their wills, whilst one inuented one thing, another man another; one added this Ceremonie thereby to intice the people, another that to win the Heathens from a
grosser

grosser Idolatry to a lesse, as they thought; and thus doubtlesse if Errour be examined it shall be found to be verie old, and much of it fathered vpon none of the worst men; nay, much of it will be found to be so ancient, as the time when it was brought in, and the person who introduced it, will hardly be found; yet if this be compared with the pure Wheat of the Word, which God by his Sonne, and the Ministerie of his Seruants the Apostles of Christ, hath sowne in the Church, it will easily be found to be Tares and trash of humane inuention. Doe but cast out the Diuell therefore, whose name is Legion or Multitude, and the man is ours which is amongst you, and will sit quietly at Iesus Feet. Mar. 5.
15.

Acknowledge also your *Rome*, as it is the Seat and Sea of *Antichrist*, and the Head Citie of your Church, to be *Babylon*; and as in the ruines of *Shilo*, *Ierusalem* was taught to see her future miserie, so in this shadow, behold what the Lord will doe (though perhaps mystically, as *Rome* is mysticall *Babylon*) to the Sinagogue of Satan, which you now stile the *Romane* Catholique Church, when it shall be fulfilled which the Spirit of God proclaimes, *Apocal. 18. 2. Babylon the great is false, is false, &c.* Not that I beleecue the Citie it selfe shall be ruined and burnt, the Houses and Temples puld downe, and your Pope no more named; but that I thinke the Truth shall be reuealed to such as now sit in darkenesse and in the shadow of death, and then Kingdomes, and Countreys, and Churches, will one after another reforme themselues, and forsake the Doctrines of Diuels, that absurd Superstition and Idolatry, which you now zealously, out of a scornfull Ignorance, exercise, thinking you doe therein God good seruice. This seemes to be *Hieroms*

D. Hieron. opinion vpon these words, *2 Thes. 2. 8. Quem Dominus*
 Com. in *interficiet Spiritu oris. Hac interfectio non abolitionem*
 Mich. C. 5. *significat* (saith he) This interfection doth not signifie a
 total abolition, but a cessation of euill life which they led
 before. *Et destruet illustratione aduentus sui.* And shall
 destroy with the brightnesse of his comming. *Nunquam*
autem destrueret, si interfectio, abolitionem senaret, cum
iam esse cessasset.

But let vs returne to consider the words vsed by the
 Angell, *Apocal. 18. 2. Babylon the great is fallen, is fal-*
len, and is become the habitation of Dinels, and the heuld
of euery foule Spirit, and a cage of euery vncleane and
hatefull Bird; For all Nations haue drunke of the Wine of
the wrath of her Fornication. (Marke the note of vni-
 uersaliue, wherof the Church of Rome so much glories,
All Nations; Marke also the Metaphor vsed to expresse
 beguiling Errour, *Drunke*; The most wise and learned
 man, may be overtaken and mistaken in drinke.) *And*
the Kings of the Earth haue committed Fornication with
her. (Marke the Metaphor, doting Lust will doe much.)
And the Merchants of the Earth, are waxed rich through
the aboundance of her delicacies. (Marke the Metaphor,
 for couetousnesse and commoditie will preuaile verie
 farre, and make euen good men looke through their fin-
 gers; but for bad men they will easily be perswaded to
 proue such Merchants as *Iudas* was, and to sell their Ma-
 ster Christ for pleasure and profit.) Here is the strength
 of *Wine, of Women, and of Wealth, or of the King,* ioyned
 against the strength of *Truth*, yet at length, *Magna est*
veritas & preualet; Truth is strongest, and beares away
 the victorie. Yet *Truth* must struggle for the victorie, her
 opposites are strong enough to striue, and will not be
 conquered

1 Efd. 3.
 10, 11, 12

conquered till we haue fought vnder her Banner, and resisted vnto blood. Heb. 12.
4.

Now after you haue heard and considered this aduisedly, then attend to that which followes immediately after at the fourth Verse. *And I heard another voyce from Heauen, saying, Come out of her my People* (God hath a People, God hath a number of Elect names, God hath a Church in Babylon.) *that ye be not partakers of her sinnes, and that ye receiue not of her plagues; For her sinnes haue reached vnto Heauen, and God hath remembered her iniquities. Reward her euen as she rewarded you, and double vnto her double according to her workes: In the Cup that she hath filled, fill to her double. How much she hath glorified her selfe and lined deliciously* (Marke; what she hath affirmed, challenged, and arrogated to her selfe.) *so much torment and sorrow giue her: for she saith in her heart, I sit a Queene, and am no Widow, and shall see no sorrow.* (Doth any Church boast so but the Romish?) *Therefore shall her plagues come in one day, death, and mourning, and famine, and she shall be utterly burnt with fire, for strong is the Lord God, who iudgeth her.* Stronger then all the Kings that would defend her. And doe not say, or hear others saying, that such as perished were greater or lesse sinners then the rest of the Romish Idolators that suruiue (since we iudge not their persons, but opinions and actions) *For except ye repent, ye shall all likewise perish.* Es. 47.8.

The Lord open your eyes that you may discouer *Antichrist* in the midst of his masking, and open your eares that you may heare Christ in the midst of the Candlesticks, and turne your hearts from following

VERITAS DEI.

the vanity and Idolatry of those superstitious Fathers
of your Flesh, that you may belecue the Veritie of God
the Father of your Soules, and so possesse an eter-
nall habitation with him in Glorie
and Immortalitie.

Amin.

FINIS.

